

Rev. Dowie is a native of Edinburgh, Scotland, and was educated in that city. He labored for a time as a pastor in Australia. Finally he became convinced that he was wrong in selling the word of God for a stipulated yearly salary and resigned his position to take up independent labor among the masses of the people. In the capacity of an evangelist living by faith, he was led to establish the International Divine Healing association, and his work has attracted much attention.

A leading religious journal of this country, in commenting upon the evidences of the manifestations of the power of faith, takes the view that healing by miraculous power is no longer needed in this age, when the health of human beings can safely be entrusted to the skill of physicians, and asserts that most of the cases of cures by prayer are illusions. The ground taken is, that in many instances ailments depend largely on the imagination, and where that is the case, faith may effect a cure; otherwise it is impotent.

Without being prepared to pass any judgment upon the nature of the work conducted by Rev. Dowie, it is evident that his critic is wrong in assuming that healing by Divine power is a feature of the past only. It is not true that miraculous power was given to the first witnesses of our Lord *only* for the purpose of establishing their authority as Divine messengers to an idolatrous world; nor is it true that that power was to be withdrawn with the universal acceptance of the Gospel. Power over sickness and over spiritual evil influences, to which all diseases probably are due, if the first cause could be found, was bestowed upon the servants of the Lord for the benefit of the believers just as well as for the conviction of unbelievers. Thus the application of the atoning work of Christ on man for sanctification and purification includes body and soul. "Surely He hath borne our griefs and carried our sorrows, and with His stripes we are healed," is the prophetic declaration, expressive of the results of the atonement, when received in faith. This gift is permanent, because "the gifts and calling of God are without repentance."

When the Church in this age was established, the promises were received that healing powers should follow those who believed, and thousands can testify to this as a fact. It is no longer a theory, but an actual experience of the Saints of God that the power of the Priesthood has been returned to the Church.

One evidence of this fact is the recurrence of what may be called diabolical counterfeits so common in this age. It was intimated by the Divine Spirit from the beginning that the end of the dispensation would be characterized by the establishment of communication with seducing spirits of various kinds. Hence we understand that the Divine power was to be manifested also, for otherwise there would be no inducement for the adversary to put forth special efforts of manifesting his power. One who is led by the Spirit of the Lord, however, discerns between the genuine miracle and the counterfeit; he accepts the former with grateful heart, while the

latter cannot mislead him into beliefs and practices contrary to the revealed will of God.

### IS VICTORIA OF ISRAEL?

It will interest a great many people—not only Englishmen and Jews everywhere, but Christian nations generally—to know, on the authority of a reliable London publication, that Queen Victoria is deeply interested in the question of the identity between the Lost Ten Tribes and the British people. This interest takes a personal turn, for her majesty is desirous to prove her own descent from David. A clergyman who lectured before the queen on the subject of the Ten Tribes, discovered this fondness. He did not suspect that she and Prince Albert had known for years what he thought he had been the first to discover; but when summoned to Windsor to deliver his lecture, he was informed of their previous knowledge. Legend says that she is descended from David through the eldest daughter of Zedekiah, who, with her sister, fled to Ireland in charge of Jeremiah, the prophet, then an old man, to be married to Heremon, the reigning king of Ulster. The queen has a highly-valued genealogical tree in which David's name is at the root, while far up at a remote top-branch is the name of Victoria. Her majesty's interest in the chosen people and their land does not end here. All books regarding the house of David and the Holy Land possess the deepest interest for her and give her great delight. To look down on Jerusalem from the Mount of Olives is, it is said, one of the great ungratified desires of Queen Victoria's life.

### "THE COUNTESS OF BLOOD."

A noted psychological writer of Breslau, Germany, named Von Elsborg, has in press a book which he has written as a psychological study, and which gives a history of one of the most remarkable criminals that ever lived, viz., Countess Elizabeth Bathori, who was known in her lifetime as the "Countess of Blood." Although nearly three hundred years have elapsed since her career of crime was at its height, the record of her deeds possesses a horrible interest to the modern student of history, and especially to the investigator of criminal phenomena. Were it not that the announcement of the book is accompanied by the assurance that its author is a man of learning and reputation, who has thoroughly fortified by historic proofs every statement contained in it, the possibility of such a career of crime as it recounts might well be doubted.

A special dispatch which lately appeared in the *San Francisco Chronicle* gives some of the leading facts contained in the work, which is said to be the first authentic account of the deeds of the "Countess of Blood" ever published, although she is a character well known to those who have read the history of her country and times. She was the niece of Bathori, king of Poland, and wife of a Hungarian nobleman known

as Count Nadasdy. She was born in the year 1587 and died in 1641, aged 54 years. She was widely celebrated for her beauty, and was educated, accomplished, and apparently refined.

On one occasion the countess in a sudden fit of anger seized a sharp pointed instrument which appertained to her toilet, and plunged it into the neck of her maid. The jugular vein was cut, and the blood spurted forth, covering the hands and face of the mistress. A fiend seemed to seize her at the sight, and a demoniac idea apparently took possession of her. She raised the feet of the prostrate body of the girl in such a manner as to accelerate the flow of blood from the wound in the neck, and then she caught the crimson fluid in a vessel and washed her hands and face in it, for the purpose of beautifying her complexion. Her vanity was gratified by the belief that the bath of blood made her skin softer and her complexion more beautiful, and she planned to continue the practice. Her home was a chateau in which there were a number of dungeons, well suited to her purpose. She won the assistance of her husband, and of three servants, a man and two women, and all four appear to have become possessed of the same fiendish spirit that controlled her. With their aid many young girls belonging in the vicinity were kidnapped, or in some way captured, or inveigled into the chateau, and confined in a dungeon until the countess was in need of fresh blood for a bath, when she shed or caused to be shed that of her prisoners. On one occasion she gave a supper to which she invited twenty-five young women from the neighborhood, who attended. After the feast the guests were invited, one by one, to visit the subterranean portions of the chateau, and as they did so they were treacherously shut up in the dungeons, and all of them were subsequently murdered.

As the countess became familiar with the crime of murder, she began to take delight in torturing her victims, prior to shedding their blood. In short, she, her husband, and the servants who aided her, became monsters of the most hideous and devilish type. The number of victims that were murdered during a series of years, is said to exceed 600, the vanity of the countess, and her demoniac delight in witnessing suffering and in shedding blood being the main motives for the butchery.

Her guilt became notorious, but her cousin was governor of the province and she was allied to royalty; hence she was enabled to escape punishment. At length, as a certain Christmas approached, her cousin, the governor, heard that she had imprisoned about a score of young women with the intention of killing them during the holidays, as she had repeatedly done before. He resolved to put a stop to her career of bloodshed, and entered the chateau by force. In the dungeons he found twenty young women, whom he released. Owing to having royal blood in her veins, the countess was not condemned to death, but to imprisonment for life. After being incarcerated thirty-one years, she died of starvation and maltreatment, receiving a taste of what she had inflicted upon so many helpless victims.